4:Mickey E-5 (1960-?)1967 AE5 Miso AE5

262 people waded from one end of the pond to
252 the other when it was about waist deep.
Two substantial meals were prepared each day, one about midmorning and one about
252 dark. The times varied according to the time of year and its activities. Between these two meals they ate another of cold rice, sometimes heated a little with the reheated water in which the rice had been cooked, and a green vegetable. Just before the lunar New Year they made hundreds of glutinous rice paste cakes, white, black, and red. Then as they sat about the fires visiting, embroidering, smoking, these cakes were toasted for the noon meal. Some of them were stuffed with beans, nicely seasoned; with others they ate brown sugar shaved from the square cakes sold in market or cold boiled green vegetables with chillies. Early in the morning children were seen eating toasted cakes of rice left over from the day before or these toasted glutinous rice cakes. For guests the broth cooking in the bowl was usually of bean curd, chicken, or duck, and the dishes set on the board across the bowl were of beef, chicken, sausage of various kinds, and slices of fat pork rolled in parched glutinous rice.

273 They made their own rice wine. It was al-
574 ways on hand in abundance and drunk freely. An invitation to a feast was always called an invitation to drink wine. Guests were usually offered wine on other occasions, also, when some members of the family would drink with them. They were urged to drink more and at feasts were expected to drink until drunk to the point of garrulousness and hilarity. It was considered bad manners to allow a guest's bowl to become empty, until the guest refused to drink more and asked for rice.

24 Children seemed always to have something
857 to eat in a pocket or tucked in the front of a blouse. It might be corn on the cob, roasted in the ashes, raw carrots, cucumbers or turnips, chestnuts or English walnuts, or sunflower seeds. They were allowed to go and get what they wanted from the gardens, to knock down nuts from the trees, or to gather wild fruits and berries. When the mothers came from gathering fuel they usually brought them such things as branches bearing wild currants and berries, small wild chestnuts or azaleas in season to eat. Also they seldom returned from

4:Mickey E-8 (1940-?)1947 AES Miao AES

261 857 market without some small treat for them. Often at feasts a dish was filled with the nicest pieces of fat pork, and so on, and some child was given this to take home and share with others or eat it himself. They were often given the head or feet of a chicken or duck, which were considered special dainties.

261 When a number went to a bullfight or some other special occasion at a distance, they carried small covered baskets of finely split bamboo filled with boiled glutinous rice and slices of cold, roast fat pork, and cloth bags of wild chestnuts and sunflower seeds. These things they ate when they stopped to rest on the way or while the fight was going on. Besides they patronized the sellers of noodles, fruit, and rice taffy.

When a household invited others to work with them at some such task as transplanting rice, building or reroofing a house, cleaning stables, and transporting manure to the fields, the chief dish of the good meal served at the end of the day was almost invariably fresh bean curd broth.

252 For the lunar New Year and the feast of Ch'ing Ming pigs were always killed and fresh bean curd and new rice wine made in abundance. Pork, bean curd, and wine also featured the feasts in connection with weddings and funerals. For San Yüeh San the men prepared themselves a feast of chicken, pork, and bean curd. The chicken was the one killed as a blood sacrifice before the T'u Ti Miao. The glutinous rice was made into a paste and wrapped into three-cornered cakes in bamboo leaves for the festival of Tuan Yang. For Hsiao Mang it was boiled, colored yellow, orange, blue, green, red, and purple, mixed with the black variety and made into balls. I saw this among the Chinese in Yünnan at lunar New Year time. After some days that which remained was dried in the sun and parched.

291 **Clothing.** The Cowrie Shell Miao men all wore the Chinese peasant costume, but few of them could afford cloth shoes and therefore 292 wore straw sandals. For special occasions such as a wedding or a bullfight they liked to wear a new, long garment, belted in with a long blue cloth sash, and another length of cloth to form a large turban (fig. 18, *f*). In addition to his good clothes with riding jacket, a bridegroom had a red sash over the left shoul-

/209 cont./

484 782 Only then was the pig sacrificed in the usual manner by having its throat cut and blood-soaked paper burned along with invocations. Then the brother-in-law confidently set out.

574 782 114 261 It is strange that the very Meau whom I knew as so moderate are described by some authors as positively gluttonous, so that one sees the Meau as using the sacrifices only as a means for arranging lavish feasts. Abadie (1), for example: "In con-

1. Page 167.

[769] trast, the veneration and cult of the dead are not as strictly observed among the Meau as among the other groups of peoples. Burials, like the other great acts of life, births or weddings, are celebrated scarcely more than as opportunities for drinking and feasting."

Lajonquière (2), too, writes in this vein, and likewise

2. II, p. 313.

Abadie (3) in almost the same words: "A vague cult is devoted to

3. Page 168.

the ancestors, but on the whole it is limited to a few invocations and some sacrifices of food, which immediately afterwards are devoured..."

These authors made their observations among the Meau in Tonkin. Abadie (4) participated in many sacrificial feasts, just

4. Page 169.

as I did, but he seems to have obtained lasting impressions of the alleged delight in Lucullan pleasures among the Meau: "The Meau [796] celebrate a great number of festivals, which for them are the opportunity for just as many gluttonous meals. At the beginning of the year, the spirits of heaven, of the earth, and of the house, as well as the ancestors, are honored in particular. At the time [776] of sowing, sacrifices are offered to the mountain spirits, the [241]

796 /209 cont./
574 protectors of the harvest. After the harvest there are more sacri-
782 fices for the mountain spirits and the ancestors. On the third
114 day of the fifth month there is a special festival at the time of
261 the harvest of medicinal plants. Besides these festivals which
[776] have fixed dates, the Meau scrupulously celebrate birthdays and
241 other auspicious events. All /210/ of these festivals consist of
[527] eating and drinking, interspersed with singing and dancing."

Lajonquière (1) describes the following sacrifice offered by

782
796

1. II, p. 314.

the Meau in Tonkin: "At the beginning of the year they sacrifice to heaven and earth, to the hearth spirit, and to the ancestors, offering to them a piece of meat, a bowl of rice, and gold paper. On the third day of the fifth month they sacrifice a chicken and
[769] collect the medicinal agents and the dye plants. On the sixth day of the seventh month they sacrifice to the ancestors. At sowing time they dedicate a cult to the spirits of the mountains by offering meat, a chicken, incense sticks, and gold paper to them.
[24] At the time of the harvest they again make sacrifices to the
[769] spirits and ancestors, so that the next harvest will likewise be good."

In any case, whether one assumes materialistic or religious
[114] reasons for the many sacrificial feasts, the assertion that Dhuraratsadorn (2) makes, that the Meau conduct no prayers or

2. Page 173.

sacrifices for the local spirits and no rites of any kind in connection with the rice fields, housebuilding, or fishing, is undoubtedly incorrect.

778 As cult and ceremonial implements, there are the spirit-
782 swords made of wood (Figs. 53 and 54) or bronze (Fig. 55) and sacrificial bowls of earthenware or porcelain, which, however,
[177] are of Chinese origin, whereas the fat-lamps (Fig. 51) and incense candles (Fig. 41b), as well as the oracle horns, are made locally. Among the cult implements there are also the
[413] punches (see the chapter, "Handicrafts," Figs. 359 and 360) with